this was concerned with the sky-earth complex. He said that they had drum beaters and danceresses (padjoge). He said if we wanted to give a party we could call them in.

The bride price is still in use, but evidently it may be omitted if there is an agreement beforehand and the two individuals want to get married. There is evidently much class difference regarding these things. The proper way is supposed to be followed by the uppers. The poor may not be able to do so.

Regarding houses and class rules, the Sulewatang said that there was plenty of non-legitimate use of building styles, but that in the old days stricter regulations were followed. For example, today there are many non-noble people who use the ramp. The Sulewatang tried to point out the falsities in construction saying that these were not proper ramps. Still, I thought, the use of the ramp is so general that it shows a desire on the part of the non-noble to ape noble behavior without reaching a taboo by making it exactly correct. In the village there is said to be plenty of game around such as deer. Deer are hunted with lance and lasso and horse and dog.

I was told that they had never heard of bark cloth.

There are reportedly no smiths in the village but there were some in the village to the north (we went there and saw the smithy, but the smith was not in). They are said to all come from Sidenreng.

Every woman in the village is a weaver and they wear a great deal of spun woven material. For example, the Kepala kampong and others showed us sarongs, all of which were woven by the local women. It is said that there is a loom in every house. The pottery makers are said to be found in one place in the town. There are also many weavers of mats and baskets. But near the town there are not so many. Aside from brick factories (one owned by the Kepala kampong) there is a bread factory.

Goldsmiths are found only in town. This place is evidently too near Watampone to have a roster of artisans and specialists, but in the more remote kampongs such local specialization must exist.

I got into a hard discussion regarding the dividing of children. At first they insisted that it was mainly used or, in fact, only used for slaves, that is, masters divided children. Therefore, this custom was no longer to be observed. However, I forced them to explain more about it and there is evidently something here. But Mohammedan pride is causing a bit of sensitivity, I can see.

The camera, as usual, made quite an impression. In general, rapport was good, and I came back in the afternoon to give my assistant more paper. He drew a fine rough map of the kampong and is a very good man. But I need to have an expansion of many of his answers [to RK's questionnaire]. The trouble is that it is hard for me to read Malay. I have to get around it by having it translated into Dutch! 126 124

Balombaru, September 1, 1949. Second day: This time without Rahim. I have arranged, I think, to have a man type up Saleh's notes in Dutch. I got to the house at 8:30 A.M., and looked over some pages to give to the translator. The material consists of page after page of complete census data, house by house, giving age, occupation, family connections, and so forth. I can also check the material with the accompanying map. Saleh did a fine job; he is a remarkable fellow. Rahim says that although he went only as far as the lower school, he reads a lot and is interested in things in general. 124

First, I talked over the census with Saleh, his hadji father, his cousin's helper at gold work, and the old bearded sea captain carpenter. Then, after coffee we went off on a ride around the kampong following his good map. We went first to the cement factory, run by a Makassarese named Liyu who was once a poor man but learned a lot about business and has now become the richest individual in the village. He owns the cement factory. It is located near a river, where the big praus used to be able to sail in near the old market place (twenty-five years ago). The river here is now a wide, dry bed. In the distance is Gusungdjonga where Saleh's father lives. It is an island in the wet season. I noted the remnants of a bamboo bridge going across to the other side. It was standing one hundred years ago. The cement factory, with four big kiln chimneys in two buildings together with several other buildings, uses local lime rock and wood from the nearby woods. The rock is broken up and put into the blazing ovens at the top of the fire. It comes out as fine cement. Because of the great amount of road building going on now sales are way up. On the bank of the river are many big heaps of sand, and plenty of trucks to haul it away. Also, Saleh says that there are plenty of men working here. I took a photograph of the factory. Liyu's house, a big one, is situated nearby. 339 472

Then we went to the site of the old pasar, in the center of the village. On one side we noted a row of cement houses rented by the radja to Chinese, who can't own the land. Nor 563 427

563 can they buy it. I took a photograph of the market
427 site.

Then we went to pekoeboeran, the cemetery, or at least
764 to one of them. There we noted one large cement Chinese
565 grave, and numerous native graves. I again took a photograph. Saleh said that both men and women have two grave stones or wooden posts. Most of those I saw were low and small. Names and dates are carved on them, but are almost not readable. It is almost pathetic, as was the site of a bier with painting and the undertaker's name (I suppose) on the cloths around it. It was standing outside next to the house near Saleh's. Here, an old man of about ninety died last night and he is to be buried today. I was told that although these grave stones are low (orang hamba) [literally "slaves"], nobles have high ones.

472 Then we went to Liyu's other factory which is a com-
●339 bination of brick and tile manufacturing. I took a photograph there. He is a rather remarkable person. Together his factories use eighty men.

326 Then we went to see the blacksmith shop. The smith is
463 an old man and they say that formerly he had a double
178 piston bellows, of the old style, such as is now found in the
782 Buginese country. Now, however, he uses a Makassar-
412 made single cylinder, double-action bellows, which is very effective. I asked Saleh if the smith employs special prayers, etc. He said that maybe the old man did, but that the young ones do not. He also said that usually here at least one son follows his father's trade. However, many young smiths now go to work in Makassar rather than work in the shop found in their own kampong.

Then we went to another smith's not far off. This belonged to the son of the old man. We saw a parang [large knife] and a right angle scythe in rough form. The bellows really worked. Then we went to the carpenter shop. Here
[322] everything is made, including wheels. The carpenter is a student of the old bearded fellow.

164 Finally we went back to the house stopping first at the
743 leper asylum of Makassar which is in the kampong. (See map)
758 [Lost] The leper asylum is run by a stocky, tough, Swiss Salvation Army nurse. The government built the asylum and supports it. It is very clean and impressive. Unless the lepers are in very bad shape, they live in bungalows. These dwelling places are much better than native houses. There are many children. The Swiss nurse said that the children especially get leprosy, and that when children are born in the colony they are taken from the parents who